

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنْ لَهُمْ قَدَمٌ صَدَقَ عِنْدَ رَبِّهِمْ ۖ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

Sūrah Yūnus [(Prophet) Jonah] 10

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān) *Al-Hakīm*. 2. Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e. Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ān)!"

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَكَانَ	الْحَكِيمِ ﴿١﴾	الْكِتَابِ	ءَايَاتُ	تِلْكَ	الرَّ
is it?	full of wisdom	(of) the Book	(are the) Verses	these	Alif-Lam-Ra
مِّنْهُمْ		إِلَى رَجُلٍ	أَنْ أَوْحَيْنَا	عَجَبًا	لِلنَّاسِ
from (among) themselves		to a man	that We have sent Our Revelation	a wonder	for mankind

أَنْ	الَّذِينَ آمَنُوا	وَبَشِّرِ	أَنْ أَنْذِرِ النَّاسَ
that	(to) those who believe	and give good news	(saying) that warn mankind
رَبِّهِمْ	عِنْدَ	صِدْقٍ	قَدَمَ
their Lord	with	sure	footing (reward of good deeds)
مُبِينٌ	لَسَحِرٌ	إِن هَذَا	قَالَ الْكَافِرُونَ
evident	(is) surely a sorcerer	indeed this (Prophet Muhammad)	the disbelievers said

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٢﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٣﴾

3. Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (*Istawā*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allāh – Islāmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

فِي سِتَّةِ	وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ	اللَّهُ الَّذِي	إِنَّ رَبَّكُمْ
in six	and the earth	created the heavens	(is) Allah Who	surely your Lord
مَا	يُدِيرُ الْأَمْرَ	عَلَى الْعَرْشِ	ثُمَّ اسْتَوَىٰ	أَيَّامٍ
no	disposing the affair (of all things)	over the Throne	then rose	Days
رَبُّكُمْ	ذَٰلِكُمْ اللَّهُ	إِذْنَهُ	إِلَّا	مِنْ شَفِيعٍ
your Lord	that (is) Allah	His Leave	after	except
				intercessor (can plead with Him)

فَاعْبُدُوهُ	أَفَلَا تَذَكَّرُونَ	إِلَيْهِ	مَرَجِعُكُمْ
so worship Him (Alone)	then (will) you not remember?	to Him	(is) your return
جَمِيعًا	وَعَدَ اللَّهُ	حَقًّا	يَبْدَأُ الْخَلْقَ
all	(the) Promise (of) Allah	(is) true	begins the creation
ثُمَّ يَعِيدُهُ	لِيَجْزِيَ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ
then He will repeat it	that He may reward	those who believed	and did righteous deeds
بِالْقِسْطِ	وَالَّذِينَ كَفَرُوا	لَهُمْ	شَرَابٌ
with justice	and those who disbelieved	they (will) have	a drink
وَعَذَابٌ	أَلِيمٌ	بِمَا كَانُوا	يَكْفُرُونَ
and a torment	painful	(because) of what they used to	disbelieve

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِنَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي آخِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٦﴾

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge. 6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are *Ayāt* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allāh, and fear Him much.

هُوَ	الَّذِي	جَعَلَ الشَّمْسُ	ضِيَاءً	وَالْقَمَرَ	نُورًا
(it is) He	Who	made the sun	a shining thing	and the moon	(as) a light
وَقَدَرَهُ	مَنَازِلَ	لِنَعْلَمُوا عَدَدَ	السِّنِينَ		
and measured out for it	stages	that you might know (the) number	(of) years		
وَالْحِسَابَ	مَا خَلَقَ اللَّهُ ذَلِكَ	إِلَّا	بِالْحَقِّ		
and the calculating	Allah (did) not create this	but	in truth		

إِنَّ	لِقَوْمٍ يَعْلَمُونَ ﴿٦﴾	يُفَصِّلُ الْآيَاتِ	
verily	for a people who have knowledge	He explains the Verses in detail	
وَمَا	وَالنَّهَارِ	الَّيْلِ	فِي اخْتِلَافٍ
and (all) that	and the day	(of) the night	in (the) alternation
لِقَوْمٍ يَتَّقُونَ ﴿٧﴾	لَايَاتِ	وَالْأَرْضِ	خَلَقَ اللَّهُ فِي السَّمَوَاتِ
for a people who fear (Him)	(are) signs	and the earth	Allah has created in the heavens

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), 8. Those, their abode will be the Fire, because of what they used to earn. 9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

بِالْحَيَاةِ	وَرَضُوا	لَا يَرْجُونَ لِقَاءَنَا	إِنَّ الَّذِينَ
with the life	but are pleased	hope not for (their) Meeting with Us	verily those who
هُمْ	وَالَّذِينَ	بِهَا	الدُّنْيَا
[they]	and those who	with it	(of) the (present) world
النَّارُ	مَأْوَهُمُ	أُولَٰئِكَ	غَافِلُونَ ﴿٧﴾
(will be) the Fire	their abode	those	(are) heedless of Our Signs
إِنَّ الَّذِينَ آمَنُوا	يَكْسِبُونَ ﴿٨﴾	بِمَا كَانُوا	
verily those who believe	earn	(because) of what they used to	
بِإِيمَانِهِمْ	رَبُّهُمْ	يَهْدِيهِمْ	وَعَمِلُوا الصَّالِحَاتِ
through their Faith	their Lord	will guide them	and do righteous deeds

النَّعِيمِ ﴿١٠﴾	فِي جَنَّاتٍ	الْأَنْهَارِ	تَجْرَى مِنْ تَحْتِهِمْ
(of) Delight (Paradise)	in (the) Gardens	the rivers	under them will flow

دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَتِهِمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿١١﴾ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقَضَى إِلَيْهِمْ
 أَجْلَهُمْ ۖ فَذَرُوا الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٢﴾

10. Their way of request therein will be *Subhānaka Allāhumma* (glory to You, O Allāh!) and *Salām* (peace, safety from evil) will be their greetings therein (Paradise)! and the end of their request will be: *Al-Hamdu Lillāhi Rabbil- 'Ālamīn* [All praise and thanks are Allāh's, the Lord of 'Ālamīn (mankind, jinn and all that exists)]. 11. And were Allāh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

دَعْوَتُهُمْ	فِيهَا	سُبْحَانَكَ	اللَّهُمَّ	وَتَحِيَّتُهُمْ
their way of request (will be)	therein	Glory is to You	O Allah	and their greetings
فِيهَا	سَلَامٌ	وَآخِرُ	دَعْوَتُهُمْ	أَنَّ
therein	(will be) peace	and the last	(of) their request (will be)	that
الْحَمْدُ لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿١١﴾	وَلَوْ يُعَجِّلُ اللَّهُ	لِلنَّاسِ	
all praise (be) to Allah	(the) Lord (of) the worlds	and if Allah hastens	for mankind	
الشَّرَّ	اسْتِعْجَالَهُمْ	بِالْخَيْرِ	لَقَضَى	إِلَيْهِمْ
the evil	(as) they would hasten	for the good	surely would have been settled	to them
أَجْلَهُمْ	فَنَذَرُ	الَّذِينَ لَا يَرْجُونَ	لِقَاءَنَا	
their respite	but We leave	those who expect not	(their) Meeting with Us	
	فِي طُغْيَانِهِمْ	يَعْمَهُونَ ﴿١٢﴾		
	in their trespasses	wandering blindly (in distraction)		

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ، كَذَلِكَ زَيْنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكَمْ خَلِيفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to the *Musrifūn* that which they used to do. 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimūn* (disbelievers, polytheists, sinners and criminals). 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَإِذَا	مَسَّ الْإِنْسَانَ	الضُّرُّ	دَعَانَا	لِجَنْبِهِ	أَوْ قَاعِدًا
and when	touches man	harm	he invokes Us	(lying) on his side	or sitting
أَوْ قَائِمًا	فَلَمَّا	كَشَفْنَا عَنْهُ	ضُرَّهُ	مَرَّ	
or standing	but when	We have removed from him	his harm	he passes on	
كَانَ	لَمْ يَدْعُنَا	إِلَى ضُرِّ	مَسَّهُ	كَذَلِكَ	
as if	he had never invoked Us	for (averting) a harm	that touched him	thus	
زَيْنَ لِلْمُسْرِفِينَ			مَا كَانُوا	يَعْمَلُونَ ﴿١٢﴾	
(it) is made fair-seeming to the extravagant			that which they used to	do	
وَلَقَدْ أَهْلَكْنَا الْقُرُونَ			مِنْ قَبْلِكُمْ	لَمَّا ظَلَمُوا	
and indeed We destroyed generations			before you	when they did wrong	
وَجَاءَتْهُمْ			رُسُلُهُمْ	بِالْبَيِّنَاتِ	وَمَا كَانُوا
while came to them			their Messengers	with clear proofs	but they were not

لِيُؤْمِنُوا ^{١٤}	كَذَلِكَ	نَجْزِي الْقَوْمَ	الْمُجْرِمِينَ ^{١٥}
(such as) to believe	thus	do We requite the people	(who are) sinners
ثُمَّ جَعَلْنَاكُمْ	خَلِيفَ	فِي الْأَرْضِ	
then We made you	successors (generations after generations)	in the land	
مِنْ بَعْدِهِمْ	لِنَنْظُرَ	كَيْفَ تَعْمَلُونَ ^{١٦}	
after them	so that We might see	how you would work	

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَبَكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

15. And when Our clear Verses are recited to them, those who hope not for their Meeting with Us, say: "Bring us a Qur'ān other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." 16. Say (O Muhammad ﷺ): "If Allāh had so willed, I should not have recited it to you, nor would He have made it known to you, Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"

وَإِذَا	تُلِيَتْ عَلَيْهِمْ	آيَاتُنَا	بَيِّنَاتٍ	قَالَ	الَّذِينَ لَا يَرْجُونَ
and when	are recited unto them	Our Verses	clear	say	those who hope not for
لِقَاءَنَا	أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا	أَوْ بَدِّلْهُ ^{١٤}	قُلْ		
(their) Meeting with Us	bring (us) a Quran	or change it	say	this	other than
مَا يَكُونُ لِي	أَنْ أُبَدِّلَهُ	مِنْ تِلْقَائِي	نَفْسِي	إِنْ أَتَّبِعُ	
it is not (possible)	to change it	on accord	my own	I follow not	
إِلَّا مَا	يُوحَىٰ إِلَيَّ	إِنِّي أَخَافُ	إِنْ عَصَيْتُ رَبِّي		
but that which	is revealed unto me	verily I fear	if I were to disobey my Lord		

عَذَابَ	يَوْمِ	عَظِيمٍ ﴿١٥﴾	قُلْ	لَوْ شَاءَ اللَّهُ
(the) torment	(of) a Day	Great	say	if Allah had so willed
مَا تَلَوْتُهُ،	عَلَيْكُمْ	وَلَا أَدْرَكَكُمْ	بِهِ	
I should not have recited it	to you	nor would He have made known to you	it	
فَقَدْ	لِئْتُ فِيكُمْ	عُمُرًا	مِّن قَبْلِهِ	أَفَلَا تَعْقِلُونَ ﴿١٦﴾
verily	I have stayed amongst you	a lifetime	before this	then (do) you not think?

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمَجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتَنْتَبِهُونَ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

17. So who does more wrong than he who forges a lie against Allāh or denies His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimūn* (criminals, sinners, disbelievers and polytheists) will never be successful! 18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

فَمَنْ	أَظْلَمُ	مِمَّنِ	افْتَرَىٰ عَلَى اللَّهِ كَذِبًا	أَوْ
so who	(does) more wrong	than (he) who	forges a lie against Allah	or
كَذَّبَ بِآيَاتِهِ	إِنَّهُ	لَا يُفْلِحُ الْمَجْرِمُونَ ﴿١٧﴾	وَيَعْبُدُونَ	
denies His Signs	surely	the sinners succeed not	and they worship	
مِن دُونِ اللَّهِ	مَا	لَا يَضُرُّهُمْ	وَلَا يَنْفَعُهُمْ	وَيَقُولُونَ هَؤُلَاءِ
besides Allah	(things) that	hurt them not	nor profit them	and they say
شَفَعُونَا	عِنْدَ اللَّهِ	قُلْ	أَتَنْتَبِهُونَ	بِمَا
(are) our intercessors	with Allah	say	(do) you inform Allah?	of that which

وَتَعَالَى	سُبْحَنَهُ،	فِي الْأَرْضِ	وَلَا	فِي السَّمَوَاتِ	لَا يَعْلَمُ
and Exalted	Glorified is He	on the earth	nor	in the heavens	He knows not
عَمَّا يُشْرِكُونَ ﴿١٨﴾					
above (all) that which they associate as partners (with Him)					

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

19. Mankind were but one community (i.e. on one religion – Islamic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allāh Alone, so wait you, verily, I am with you among those who wait (for Allāh's Judgement)." 21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allāh is Swifter in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

وَمَا كَانَ النَّاسُ	إِلَّا أُمَّةً	وَاحِدَةً	فَاخْتَلَفُوا
and mankind were not	but community	one	then they differed (later)
لَقُضِيَ بَيْنَهُمْ		وَلَوْلَا كَلِمَةٌ سَبَقَتْ	
surely it would have been settled between them		and had not (it) been for a Word that went forth before	
فِيهِ	فِيمَا	مِنْ رَبِّكَ	يَخْتَلِفُونَ ﴿١٩﴾
they differed	regarding what	from your Lord	[in it]
وَيَقُولُونَ	لَوْلَا	أُنْزِلَ عَلَيْهِ	آيَةٌ
and they say	why not	is sent down on him	a sign
فَقُلْ	مِنْ رَبِّهِ		so say
	from his Lord		

إِنَّمَا	الْغَيْبُ لِلَّهِ	فَانْتَظِرُوا	إِنِّي	مَعَكُمْ
only	the Unseen (belongs) to Allah (Alone)	so wait	verily I am	with you
مِنَ الْمُنتَظِرِينَ ﴿٦٠﴾	وَإِذَا	أَذَقْنَا النَّاسَ	رَحْمَةً مِّنْ بَعْدِ	ضَرَاءَ
among those who wait	and when	We let mankind taste	mercy	(some) adversity after
مَسَّتْهُمْ	إِذَا	لَهُمْ	مَكْرٌ	فِي آيَاتِنَا
has afflicted them	behold	they have	a plot	against Our Signs
سَئِرُكُمْ	فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ	إِذَا كُنْتُمْ فِي الْفُلِكِ	وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ	وَفَرِحُوا
(in) planning	certainly Our Messengers (angels) record	(all) that which you plot	MA TAMKURUN ﴿٦١﴾	

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَ تَهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٢﴾ فَلَمَّا أَنجَاهَهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٣﴾

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their Faith pure for Him Alone, (saying): "If You (Allāh) deliver us from this, we shall truly, be of the grateful." 23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allāh) is only against your ownelves – a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.

هُوَ	الَّذِي	يُسِيرُكُمْ	فِي الْبَرِّ	وَالْبَحْرِ	حَتَّىٰ إِذَا
He (it is)	Who	enables you to travel	through the land	and the sea	till when
كُنْتُمْ فِي الْفُلِكِ	وَجَرَيْنَ	بِهِم	بِرِيحٍ	طَيِّبَةٍ	وَفَرِحُوا
you are in the ships	and they sail	with them	with a wind	good	and they are glad

بِهَا	جَاءَتْهَا	رِيحٌ عَاصِفٌ	وَجَاءَهُمْ	الْمَوْجُ	مِنْ كُلِّ
therein	comes to it	a windy stormy	and come to them	the waves	from every
مَكَانٍ	وَضَنُّوا	أَنَّهُمْ أُحِيطَ	بِهِمْ	دَعَوْا اللَّهَ مُخْلِصِينَ	
place	and they think	that they are encircled	therein	they invoke Allah making pure	
لَهُ	الدِّينَ	لِيُنَجِّيَنَا	مِنْ هَذِهِ		
for Him (Alone)	(their) Faith	(saying) if You (Allah) deliver us	from this		
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ	فَلَمَّا	أَنجَاهَهُمْ	إِذَا		
we shall truly be of the grateful	but when	He delivered them	behold		
هُمْ يَبْغُونَ	فِي الْأَرْضِ	بِغَيْرِ الْحَقِّ	يَأْتِيهَا	النَّاسُ	
they rebel (disobey Allah)	in the earth	wrongfully (without right)	0	mankind	
إِنَّمَا بَغْيُكُمْ	عَلَى أَنْفُسِكُمْ	مَتَّعَ	الْحَيَاةِ		
your rebellion (is) only	against your yourselves	a brief enjoyment	(of) the life		
الدُّنْيَا	ثُمَّ	إِلَيْنَا	مَرْجِعُكُمْ	فَنُنَبِّئُكُمْ	
(of) this world	then	unto Us	(is) your return	and We shall inform you	
	بِمَا كُنْتُمْ	تَعْمَلُونَ			
	of that which you used to	do			

إِنَّمَا مِثْلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ وَظُرِبَ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٠﴾

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-

mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.

إِنَّمَا	مَثَلُ	الْحَيَاةِ	الدُّنْيَا	كَمَا
only	(the) likeness	(of) the life	(of) the world	(is) as (the) water (rain)
أَنْزَلْنَاهُ	مِنْ السَّمَاءِ	فَاخْتَلَطَ	بِهِ	نَبَاتُ
which We send down	from the sky	so intermingled	with it	(the) produce
مِمَّا	يَأْكُلُ النَّاسُ	وَالْأَنْعَامُ	حَتَّى إِذَا	أَخَذَتِ الْأَرْضُ
of which	eat the men	and the cattle	until when	takes the earth
وَأَزَيَّنَّتْ	وَوَضَّعَتْ	أَهْلُهَا	أَتَتْهُمْ	قَدِيرُونَ
and is beautified	and its people think	that they	have all the powers (of disposal)	
عَلَيْهَا	أَتَتْهَا	أَمْرُنَا	لَيْلًا	أَوْ نَهَارًا
over it	reaches it	Our Command	(by) night	or (by) day
حَصِيدًا	كَأَنَّ	لَمْ تَغِبْ	بِالْأَمْسِ	كَذَلِكَ
(like) a clean-mown harvest	as if	it had not flourished	yesterday	thus
نُفَصِّلُ الْآيَاتِ		لِقَوْمٍ يَنْفَكِرُونَ		
We explain the Verses in detail		for a people who reflect		

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

25. Allāh calls to the Home of Peace (i.e. Paradise, by accepting Allāh's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.
26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh). Neither

darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَاللَّهُ	يَدْعُوا إِلَى دَارِ	السَّلَامِ	وَيَهْدِي	مَنْ يَشَاءُ	إِلَى صِرَاطٍ
and Allah	calls to (the) Home	(of) Peace	and guides	whom He wills	to (the) Path
مُسْتَقِيمٌ	لِلَّذِينَ أَحْسَنُوا	الْحُسْنَى	وَزِيَادَةٌ		
Straight	for those who have done good	(is) the best	and (even) more		
وَلَا يَرَهُمْ	وَجُوهَهُمْ	قَتَرٌ	وَلَا ذِلَّةٌ	أُولَئِكَ	أَصْحَابُ
neither shall cover	their faces	dust	nor humiliating disgrace	those	(are the) dwellers
الْجَنَّةِ	هُمْ فِيهَا	خَالِدُونَ	وَالَّذِينَ	كَسَبُوا	السَّيِّئَاتِ
(of) Paradise	they therein	(will) abide forever	and those who	have earned	evil deeds
جَزَاءُ	سَيِّئَةٍ	بِمِثْلِهَا	وَتَرَهُمْ		
(the) recompense	(of) an evil deed	(is the) like thereof	and will cover	them	
ذِلَّةٌ	مَا	هُمْ	مِنْ اللَّهِ	مِنْ عَاصِمٍ	كَأَنَّمَا
humiliating disgrace	not	they (will) have	from Allah	any defender	as if
أُغْشِيَتْ	وَجُوهَهُمْ	قِطْعًا	مِّنَ اللَّيْلِ	مُظْلِمًا	أُولَئِكَ
their faces had been covered	(with) pieces	from night	(the) darkness (of)	those	
أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	
(are the) dwellers	(of) the Fire	they	therein	(will) abide forever	

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَلَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا عِبْدُونَ ﴿٢٨﴾ فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ غَافِلِينَ ﴿٢٩﴾

28. And the Day whereon We shall gather them all together, then We shall say

to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allāh's so-called) partners shall say: "It was not us that you used to worship." 29. "So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."

وَيَوْمَ	نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ نَقُولُ
and (the) Day (whereon)	We shall gather them	all together	then We shall say
وَشُرَكَاءُكُمْ	فَزَيَّلْنَا بَيْنَهُمْ ط	مَكَانَكُمْ	أَنْتُمْ
and your partners	then We shall separate [between] them	(stop at) your place	you
كُنْتُمْ	إِيَّانَا	تَعْبُدُونَ	فَكَفَى
you used to	us	worship	so sufficient is
مَا	بَيْنَكُمْ	عَنْ عِبَادَتِكُمْ	لَغَفْلِينَ
not	and between you	of your worship	indeed unaware
بَيْنَنَا	وَبَيْنَكُمْ	إِنْ كُنَّا	لَغَفْلِينَ
between us	and between you	that we were	indeed unaware

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful *Maulā* (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid of Allāh's punishment (for setting up rivals in worship with Allāh)?"

هُنَالِكَ تَبْلُوْنَ كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا	there will know every person what he had earned before and they will be brought back
إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ وَضَلَّ عَنْهُمْ مَّا كَانُوا	to Allah their Lord rightful and will vanish from them what they used to
يَفْتَرُونَ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ	invent (false deities) say who provides for you from the sky and the earth
أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ	or who owns the hearing and the sight and who brings out the living from the dead
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدِيرُ الْأَمْرَ	and brings out the dead and who from the living and who disposes the affairs
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ	then they will say Allah then say (will) you not then be afraid of (Allah's punishment)?

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرِفُونَ ﴿٣٢﴾ كَذَلِكَ حَقَّتْ
 كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوا الْخَلْقَ
 ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ ﴿٣٤﴾

32. Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? 33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh) that they will not believe (in the Oneness of Allāh and in Muhammad ﷺ as the Messenger of Allāh). 34. Say: "Is there of your (Allāh's so-called) partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ	such (is) Allah your Lord the true after so what else (can there be)
إِلَّا الضَّلَالُ فَأَنَّى تُصْرِفُونَ كَذَلِكَ حَقَّتْ كَلِمَتُ	save error how then are you turned away thus is justified (the) Word

لَا يُؤْمِنُونَ ﴿٣٦﴾	أَنَّهُمْ	عَلَى الَّذِينَ فَسَقُوا	رَبِّكَ
will not believe	that they	against those who rebel	(of) your Lord
يَبْدَأُ الْخَلْقَ	مَنْ	مِنْ شُرَكَائِكُمْ	هَلْ
originates the creation	(one) who	of your partners	(is) there?
ثُمَّ يَعِيدُهُ	اللَّهُ يَبْدَأُ الْخَلْقَ	قُلْ	ثُمَّ يَعِيدُهُ
then He repeats it	Allah originates the creation	say	then repeats it
فَأَنَّى تُؤْفَكُونَ ﴿٣٧﴾			
then how are you deluded away (from the truth)			

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَلَا تَكُفُّوهُ كَيْفَ تَحْكُمُونَ ﴿٣٨﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٩﴾

35. Say: "Is there of your (Allāh's so-called) partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Knower of what they do.

قُلْ	هَلْ	مِنْ شُرَكَائِكُمْ	مَنْ يَهْدِي	إِلَى الْحَقِّ	قُلْ
say	(is) there?	of your partners	(one) who guides	to the truth	say
أَن يُتَّبَعَ	أَمَّنْ	لَا يَهْدِي	إِلَّا	أَنْ يَهْدَىٰ	فَمَا
to be followed	or (he) who	finds not guidance	unless	[that] he is guided	then what
لَكُمْ	كَيْفَ تَحْكُمُونَ ﴿٣٨﴾	وَمَا يَتَّبِعُ أَكْثَرُهُمْ			
(is the matter) with you	how you judge	and most of them follow not			

إِلَّا ظَنًّا	إِنَّ الظَّنَّ	لَا يُعْنِي	مِنَ الْحَقِّ	شَيْئًا
but conjecture	certainly conjecture	can not avail	against the truth	anything
	إِنَّ اللَّهَ	عَلِيمٌ	بِمَا يَفْعَلُونَ ﴿٣٦﴾	
	surely Allah	(is) All-Knowing	of what they do	

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ
الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا
مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ
تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

37. And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the Taurāt (Torah), and the Injil (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) – wherein there is no doubt – from the Lord of the 'Ālamīn (mankind, jinn, and all that exists). 38. Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a Sūrah (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!" 39. Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the Zālimūn (polytheists and wrongdoers)!

وَمَا	كَانَ	هَذَا	الْقُرْآنُ	أَنْ يُفْتَرَىٰ	مِنْ دُونِ اللَّهِ
and not	is	this	Quran	that could (ever) be produced	by other than Allah
وَلَكِنْ	تَصْدِيقَ	الَّذِي	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ	
[and] but	(it is) a confirmation (of)	that which	(was) before it	and a full explanation	
الْكِتَابِ	لَا رَيْبَ	فِيهِ	مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾		
(of) the Book	(there is) no doubt	wherein	from (the) Lord (of) the worlds		
أَمْ يَقُولُونَ	افْتَرَاهُ	قُلْ	فَأْتُوا بِسُورَةٍ مِّثْلِهِ		
or (do) they say	he (Muhammad) has forged it	say	so bring	a Surah	like unto it

وَادْعُوا	مَنْ أَسْتَطَعْتُمْ	مِنْ دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾	بَلْ
and call upon	whomsoever you can	besides Allah	if you are truthful	nay
كَذَّبُوا بِمَا	لَمْ يُحِيطُوا	بِعِلْمِهِ		
they have denied what	they could not comprehend	the knowledge thereof		
وَلَمَّا يَأْتِهِمْ	تَأْوِيلُهُ	كَذَلِكَ	كَذَّبَ الَّذِينَ	
and yet has not come unto them	its interpretation	thus	did deny those	
مِنْ قَبْلِهِمْ	فَانْظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الظَّالِمِينَ ﴿٢٩﴾	
before them	then see how	was (the) end	(of) the wrongdoers	

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ ۖ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۖ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تَسْمَعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is the Best Knower of the *Mufsidun* (evildoers and liars). 41. And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" 42. And among them are some who listen to you, but can you make the deaf to hear – even though they apprehend not?

وَمِنْهُمْ	مَنْ يُؤْمِنُ بِهِ	وَمِنْهُمْ	بِهِ	مَنْ
and of them	(there are some) who believe	and of them	therein	(there are some) who
لَا يُؤْمِنُ بِهِ	وَرَبُّكَ	أَعْلَمُ	بِالْمُفْسِدِينَ ﴿٤٠﴾	
believe not	and your Lord	(is) Best-Knowing	of the evildoers	
وَإِنْ كَذَّبُوكَ	فَقُلْ لِي	عَمَلِي	وَلَكُمْ	عَمَلُكُمْ
and if they deny you	for me	(are) my deeds	and for you	(are) your deeds
أَنْتُمْ	بَرِيئُونَ	وَأَنَا	مِمَّا تَعْمَلُونَ ﴿٤١﴾	مِمَّا تَعْمَلُونَ
you	(are) innocent	and I am	of what I do	of what you do

وَمِنْهُمْ	مَنْ	يَسْتَمِعُونَ إِلَيْكَ	أَفَأَنْتَ تَسْمَعُ
and among them	(are some) who	listen to you	but (can) you make to hear?
الْصَّمَّ	وَلَوْ كَانُوا	لَا يَعْقلُونَ	
the deaf	even though they [were]	comprehend not	

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

43. And among them are some who look at you, but can you guide the blind even though they see not? 44. Truly, Allāh wrongs not mankind in aught; but—mankind wrong themselves. 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allāh and were not guided.

وَمِنْهُمْ	مَنْ	يَنْظُرُ إِلَيْكَ	أَفَأَنْتَ تَهْدِي	الْعُمْى
and among them	(are some) who	look at you	but (can) you guide?	the blind
وَلَوْ كَانُوا	لَا يَبْصُرُونَ ﴿٤٣﴾	إِنَّ اللَّهَ	لَا يَظْلِمُ النَّاسَ	
even though they [were]	see not	truly Allah	wrongs not mankind	
شَيْئًا	وَلَكِنَّ النَّاسَ	أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾	وَيَوْمَ	
in aught	[and] but mankind	wrong themselves	and (on the) Day (when)	
يَحْشَرُهُمْ	كَأَن لَّمْ يَلْبَثُوا	إِلَّا سَاعَةً	مِنَ النَّهَارِ	
He shall gather them together	as if they had not stayed	but an hour	of a day	
يَتَعَارَفُونَ بَيْنَهُمْ ﴿٤٥﴾	قَدْ خَسِرَ	الَّذِينَ كَذَبُوا		
they will recognise each other	ruined indeed will be	those who denied		
بِلِقَاءِ	اللَّهِ	وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾		
the Meeting	(with) Allah	and they were not guided		

وَأِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ فَلَإِنَّا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ ﴿٤٦﴾
 وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die – still to Us is their return, and moreover Allāh is Witness over what they used to do. 47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. 48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?” 49. Say (O Muhammad ﷺ): “I have no power over any harm or profit to myself except what Allāh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”

وَأِمَّا نُرِيَنَّكَ	بَعْضَ	الَّذِي	نَعِدُهُمْ	أَوْ نَتُوفِّيَنَّكَ
and whether We show you	some	(of) what	We promise them	or We cause you to die
فَلَإِنَّا	مَرْجِعُهُمْ	ثُمَّ اللَّهُ شَهِيدٌ	عَلَى مَا يَفْعَلُونَ ﴿٤٦﴾	
then unto Us	(is) their return	then Allāh (is) a Witness	over what they (used to) do	
وَلِكُلِّ	أُمَّةٍ	رَّسُولٌ	فَإِذَا	جَاءَ رَسُولُهُمْ
and for every	nation	(there is) a Messenger	so when	their Messenger comes
قُضِيَ بَيْنَهُمْ	بِالْقِسْطِ	وَهُمْ	لَا يُظْلَمُونَ ﴿٤٧﴾	
the matter will be judged between them	with justice	and they	will not be wronged	
وَيَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾
and they say	when (will be)	this	promise	if you are truthful
قُلْ	لَا أَمْلِكُ	لِنَفْسِي	ضَرًّا	وَلَا نَفْعًا
say	I have no power	to myself	(over) any harm	nor any profit
إِلَّا مَا شَاءَ اللَّهُ				except

مَا شَاءَ اللَّهُ ۖ	لِكُلِّ	أُمَّةٍ	أَجَلٌ	إِذَا	جَاءَ أَجْلُهُمْ
what Allah may will	for every	nation	(there is) a term	when	their term comes
فَلَا يَسْتَعْجِلُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿١٩﴾					
then neither can they delay (it) an hour nor can they advance (it)					

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ، بَيِّنَاتٍ أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿١٩﴾ أَتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ؕ ءَاَلَكُنْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٢٠﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٢١﴾ وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿٢٢﴾

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hasten on?" 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!" 52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?" 53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour – the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

قُلْ	أَرَأَيْتُمْ	إِنْ أَتَاكُمْ	عَذَابُهُ،	بَيِّنَاتٍ	أَوْ نَهَارًا
say	(have) you seen?	if should come to you	His torment	(by) night	or (by) day
مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿١٩﴾					
which (portion) would hasten on thereof the sinners					
وَقَعَ	ءَامَنْتُمْ بِهِ ؕ	ءَاَلَكُنْ	وَقَدْ كُنْتُمْ	أَتُمْ	إِذَا مَا
it has (actually) befallen	you will believe in it	(is it) now?	and certainly you used to	(is it) then?	when
يَسْتَعْجِلُونَ ﴿٢١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا					
hasten it on then it will be said to those who wronged (themselves)					

ذُوقُوا عَذَابَ	الْخُلْدِ	هَلْ تُجْزَوْنَ	إِلَّا	بِمَا كُنْتُمْ
taste torment	the everlasting	are you recompensed?	save	what you used to
تَكْسِبُونَ ﴿٥٦﴾	وَيَسْتَسْتَعِينُونَكَ	أَحَقُّ	هُوَ قُلْ إِي	وَرَبِّي
earn	and they ask you to inform (them)	(is) true?	say yes	by my Lord
إِنَّهُ،	لَحَقُّ	وَمَا أَنْتُمْ	بِمُعْجِزِينَ ﴿٥٧﴾	
verily it	(is) surely the truth	and you (can) not	escape (from it)	

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٦﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَفَلَا

إِنْ وَعَدَ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ هُوَ يَحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٨﴾

54. And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done to them. 55. No doubt, surely all that is in the heavens and the earth belongs to Allāh. No doubt, surely Allāh's Promise is true. But most of them know not. 56. It is He Who gives life and causes death, and to Him you (all) shall return.

وَلَوْ	أَنَّ	لِكُلِّ	نَفْسٍ ظَلَمَتْ
and if (there would be)	[that]	for every	person who had wronged
مَا	فِي الْأَرْضِ	لَافْتَدَتْ	بِهِ
(all) that	(is) on the earth	and sought to ransom (himself)	therewith
وَأَسْرُوا النَّدَامَةَ	لَمَّا	رَأَوْا الْعَذَابَ	
and they would feel in their hearts regret	when	they see the torment	
وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ	وَهُمْ	لَا يُظْلَمُونَ ﴿٥٦﴾	أَلَا
but it will be judged between them	with justice	and they	will not be wronged
إِنَّ	لِلَّهِ	مَا	فِي السَّمَوَاتِ
surely	(belongs) to Allah	(all) that	(is) in the heavens
		وَالْأَرْضِ	أَلَا
		and the earth	no doubt

لَا يَعْلَمُونَ ﴿٥٥﴾	وَلَكِنْ أَكْثَرَهُمْ	حَقُّ	إِنَّ وَعْدَ اللَّهِ
know not	[and] but most of them	(is) true	surely (the) Promise (of) Allah
وَالِيهِ تُرْجَعُونَ ﴿٥٦﴾	وَيُمِيتُ	هُوَ يَحْيِي	
and to Him you shall be returned	and causes death	(it is) He Who gives life	

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَ تَكُفُّهُمْ مَوْعِظَةٌ مِنْ رَبِّكَمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ ءَا لَلَّهِ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, – a guidance and a mercy (explaining lawful and unlawful things) for the believers. 58. Say: "In the bounty of Allāh, and in His Mercy (i.e. Islam and the Qur'ān); – therein let them rejoice." That is better than what (the wealth) they amass. 59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"

يَتَأْتِيهَا النَّاسُ	قَدْ جَاءَ تَكُفُّهُمْ	مَوْعِظَةٌ	مِنْ رَبِّكَمْ	وَشِفَاءٌ
mankind	verily has come to you	a good advice	from your Lord	and a healing
لِمَا	فِي الصُّدُورِ	وَهُدًى	وَرَحْمَةٌ	لِّلْمُؤْمِنِينَ ﴿٥٧﴾
for that which	(is) in (your) breasts	and a guidance	and a mercy	for the believers
قُلْ بِفَضْلِ اللَّهِ	وَبِرَحْمَتِهِ	فَبِذَلِكَ	فَلْيَفْرَحُوا	هُوَ
say in (the) bounty (of) Allah	and in His Mercy	so therein	let them rejoice	that
خَيْرٌ	مِّمَّا يَجْمَعُونَ ﴿٥٨﴾	قُلْ	أَرَأَيْتُمْ	مَا
(is) better	than what they amass	say	(have) you seen?	what

أَنْزَلَ اللَّهُ لَكُمْ	مِنْ رِزْقٍ	فَجَعَلْتُمْ	مِنْهُ	حَرَامًا
Allah has sent down to you	from provision	and you have made	of it	unlawful
وَحَلَلًا	قُلْ	أَلَمْ يَكُنْ	أَمْرٌ	عَلَى اللَّهِ تَفْتَرُونَ
and lawful	say	[to] you	(has) Allah permitted?	(do) you invent (a lie) against Allah

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

60. And what think those who invent a lie against Allāh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allāh is full of bounty to mankind, but most of them are ungrateful. 61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ān, nor you (O mankind) do any deed (good or evil) but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

وَمَا	ظَنُّ	الَّذِينَ يَفْتَرُونَ	عَلَى اللَّهِ الْكَذِبَ	يَوْمَ
and what	think	those who invent	a lie against Allah	(on the) Day
الْقِيَمَةِ	إِنَّ اللَّهَ	لَذُو	فَضْلٍ	عَلَى النَّاسِ
(of) Resurrection	truly Allah	(is) full	(of) bounty	to mankind
لَا يَشْكُرُونَ	وَمَا تَكُونُ	فِي	شَأْنٍ	وَمَا تَتْلُوا
give no thanks	and neither you do	[in]	any deed	nor you recite
مِنْ قُرْآنٍ	وَلَا تَعْمَلُونَ	مِنْ عَمَلٍ	إِلَّا	كُنَّا عَلَيْكُمْ
(any portion) of the Quran	nor you do	any deed	but	We are over you
إِذْ تُفِيضُونَ	فِيهِ	وَمَا يَعْزُبُ	عَنْ رَبِّكَ	مِنْ مِثْقَالٍ
when you are doing	[in] it	and nothing is hidden	from your Lord	of (the) weight

ذَرَقَ	فِي الْأَرْضِ	وَلَا	فِي السَّمَاءِ	وَلَا أَصْغَرَ	مِنْ ذَلِكَ
(of) an atom	on the earth	nor	in the heaven	nor (what is) less	than that
وَلَا أَكْبَرَ		إِلَّا	فِي كِتَابٍ	مُّبِينٍ ﴿٦٦﴾	
nor (what is) greater (than that)		but	(is) in a Record	Clear	

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَآخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا بُدَّ لِلَّهِ لِكَلِمَتٍ أَنَّهُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

62. No doubt! Verily, the *Auliya'* of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. 63. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds). 64. For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allāh. He is the All-Hearer, the All-Knower.

أَلَا	إِنَّ أَوْلِيَاءَ اللَّهِ	لَآخَوْفٌ	عَلَيْهِمْ
no doubt	verily (the) Friends (of) Allah	(shall be) no fear	upon them
وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾		الَّذِينَ ءَامَنُوا	وَكَانُوا
nor shall they grieve		those who believed (in the Oneness of Allah)	and used to
يَتَّقُونَ ﴿٦٣﴾	لَهُمُ	الْبُشْرَىٰ	فِي الْحَيَاةِ الدُّنْيَا
fear (Allah)	for them	(are) glad tidings	(of) the world
وَفِي الْآخِرَةِ	لَا بُدَّ لِلَّهِ	لِكَلِمَتٍ أَنَّهُ	ذَلِكَ هُوَ
and in the Hereafter	no change (can there be)	in (the) Words (of) Allah	[it] this

إِنَّ	قَوْلَهُمْ	وَلَا يَحْزُنْكَ	الْعَظِيمُ	الْفَوْزُ
verily	their speech	and let not grieve you	supreme	(is) the success
الْعَلِيمُ	هُوَ السَّمِيعُ	جَمِيعًا	الْعِزَّةَ لِلَّهِ	
the All-Knower	He (is) the All-Hearer	all	the honour (belong) to Allah	

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسَمِعُونَ ﴿٦٧﴾

66. No doubt! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the (Allāh's so-called) partners, they follow only a conjecture and they only invent lies. 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayāt* (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

وَمَنْ	فِي السَّمَوَاتِ	مَنْ	لِلَّهِ	إِنَّ	أَلَّا
and whosoever	(is) in the heavens	whosoever	to Allah (belongs)	verily	no doubt
شُرَكَاءَ	مِنْ دُونِ اللَّهِ	الَّذِينَ يَدْعُونَ	وَمَا يَتَّبِعُ	فِي الْأَرْضِ	
(the) partners	besides Allah	those who invoke	and follow not	(is) in the earth	
هُوَ	إِلَّا يَخْرُصُونَ	هُمْ	وَإِنْ	إِلَّا الظَّنَّ	إِنْ يَتَّبِعُونَ
He (it is)	but invent lies	they	and not	but a conjecture	they follow not
وَالنَّهَارَ	فِيهِ	لِتَسْكُنُوا	الَّيْلَ	لَكُمْ	الَّذِي جَعَلَ
and the day	therein	that you may rest	the night	for you	Who has appointed
لِقَوْمٍ يُسَمِعُونَ	لَآيَاتٍ	فِي ذَلِكَ	إِنَّ	مُبْصِرًا	
for a people who listen	surely (are) signs	in this	verily	to make things visible (to you)	

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ

عِنْدَكُمْ مِّن سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِبْرَاهِيمَ الَّذِي
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

68. They (Jews, Christians and pagans) say: "Allāh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allāh what you know not. 69. Say: "Verily, those who invent a lie against Allāh, will never be successful" – 70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allāh, deny His Messengers, deny and challenge His *Ayāt* (proofs, signs, verses, etc.)].

قَالُوا	أَتَخَذَ اللَّهُ وَلَدًا	سُبْحَنَهُ	هُوَ الْعَنِي
they say	Allah has begotten a son (children)	Glory is to Him	He (is) All-Rich
لَهُ	مَا	فِي السَّمَوَاتِ	وَمَا
to Him (belongs)	(all) that	(is) in the heavens	and (all) that
عِنْدَكُمْ	مِّن سُلْطَانٍ	بِهَذَا	أَقُولُونَ
you have	any warrant	for this	(do) you say?
مَا لَا تَعْلَمُونَ ﴿٦٨﴾	قُلْ	إِبْرَاهِيمَ الَّذِي يَفْتَرُونَ	عَلَى اللَّهِ الْكَذِبَ
what you know not	say	verily those who invent	a lie against Allah
لَا يُفْلِحُونَ ﴿٦٩﴾	مَتَّعْ	فِي الدُّنْيَا	ثُمَّ
will not be successful	(a brief) enjoyment	in this world	then
مَرْجِعُهُمْ	ثُمَّ نَذِيقُهُمُ	الْعَذَابَ	الشَّدِيدَ
(will be) their return	then We shall make them taste	the torment	severest
	بِمَا كَانُوا	يَكْفُرُونَ ﴿٧٠﴾	
	(because) of what they used to	disbelieve	

﴿٧١﴾ وَآتِلْ عَلَيْهِمْ نَبَأ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوْمِ إِن كَانَ كِبُرُ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ

فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا
إِلَيَّ وَلَا تَنْظُرُونَ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

71. And recite to them the news of Nūh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh is hard for you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. 72. "But if you turn away (from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims (i.e. those who submit to Allāh's Will)."

وَأَتْلُ	عَلَيْهِمْ	نَبَأًا	نُوحٍ	إِذْ	قَالَ لِقَوْمِهِ	يَقَوْمِ
and recite	to them	(the) news	(of) Noah	when	he said to his people	O my people
إِنْ كَانَ	كَبُرَ عَلَيْكُمْ	مَقَامِي	وَتَذَكِيرِي	بِآيَاتِ اللَّهِ		
is if	hard for you	my stay (with you)	and my reminding (you)	of (the) Signs (of) Allāh		
فَعَلَى اللَّهِ تَوَكَّلْتُ	فَأَجْمِعُوا أَمْرَكُمْ	وَشُرَكَاءَكُمْ	ثُمَّ لَا يَكُنْ أَمْرُكُمْ			
then I put my trust in Allāh	so gather your plot	and your partners	then let not your plot be			
عَلَيْكُمْ	غُمَّةً	ثُمَّ	اقْضُوا إِلَيَّ	وَلَا تَنْظُرُونَ ﴿٧١﴾		
for you	in doubt	then	pass your sentence on me	and give me no respite		
فَإِنْ تَوَلَّيْتُمْ	فَمَا سَأَلْتُكُمْ	مِنْ أَجْرٍ	إِنْ أَجَرِيَ			
but if you turn away	then I have not asked of you	any reward	my reward (is) not			
إِلَّا	عَلَى اللَّهِ	وَأُمِرْتُ	أَنْ أَكُونَ	مِنَ الْمُسْلِمِينَ ﴿٧٢﴾		
but	from Allāh	and I have been commanded	to be	of the Muslims		

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خَلِيفَ وَأَعْرَفْنَا الَّذِينَ كَذَبُوا بِآيَاتِنَا
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٣﴾

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned. 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allāh and disobey Him).

فَكَذَّبُوهُ	فَنَجَّيْنَاهُ	وَمَنْ	مَعَهُ	فِي الْفُلِّ
but they denied him	so We delivered him	and (those) who	(were) with him	in the ship
وَجَعَلْنَاهُمْ	خَلَافٍ	وَأَغْرَقْنَا		
and We made them	generations replacing one after another	while We drowned		
الَّذِينَ كَذَّبُوا	بِآيَاتِنَا	فَانْظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُنْذَرِينَ ﴿٧٤﴾
those who denied	Our Signs	then see how	was (the) end	(of) those who were warned
ثُمَّ	بَعَثْنَا مِنْ بَعْدِهِ	رُسُلًا	إِلَى قَوْمِهِمْ	فَجَاءَهُمْ
then	We sent after him	Messengers	to their people	and they brought them
بِالْبَيِّنَاتِ	فَمَا كَانُوا	لِيُؤْمِنُوا	بِمَا كَذَّبُوا	
clear proofs	but they were not	to believe	in what they had (already) rejected	
بِهِ	مِنْ قَبْلُ	كَذَلِكَ	نَطْبَعُ عَلَى قُلُوبِ	الْمُعْتَدِينَ ﴿٧٥﴾
[it]	beforehand	thus	We seal up (the) hearts	(of) the transgressors

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٦﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِتَلْفِنَا عِمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾

75. Then after them We sent Mūsā (Moses) and Hārūn (Aaron) to Fir'aun

(Pharaoh) and his chiefs with Our *Ayāt* (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a *Mujrimūn* (disbelievers, sinners, polytheists and criminals) folk. 76. So when came to them the truth from Us, they said: "This is indeed clear magic." 77. Mūsā (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

ثُمَّ	بَعَثْنَا مِنْ بَعْدِهِمْ	مُوسَىٰ وَهَارُونَ	إِلَىٰ فِرْعَوْنَ	وَمَلَائِيهِ	يَايُنِنَا
then	We sent after them	Moses and Aaron	to Pharaoh	and his chiefs	with Our Signs
فَاسْتَكْبَرُوا	وَكَانُوا قَوْمًا	مُجْرِمِينَ	فَلَمَّا	جَاءَهُمْ	
but they behaved arrogantly	and they were a folk	sinner	so when	came to them	
الْحَقُّ	مِنْ عِنْدِنَا	قَالُوا	إِنَّ هَذَا	لَسِحْرٌ	مُبِينٌ
the truth	from Us	they said	indeed this	(is) surely a magic	clear
أَتَقُولُونَ	لِلْحَقِّ	لَمَّا	جَاءَكُمْ	أَسِحْرٌ هَذَا	
say you (this)?	about the truth	when	it has come to you	(is) this magic?	
وَلَا يَفْلِحُ السَّاحِرُونَ	قَالُوا	أَجِئْتَنَا	لِتَلْفِنَا		
and the magicians will not be successful	they said	(have) you come to us?	to turn us away		
عَمَّا	وَجَدْنَا عَلَيْهِ	ءَابَاءَنَا	وَتَكُونُ	لَكُمْ	الْكِبْرِيَاءُ
from that	we found on it	our fathers	and (that) may	you two have	greatness
فِي الْأَرْضِ	وَمَا	نَحْنُ	لَكُمْ	بِمُؤْمِنِينَ	
in the land	and not	we	in you two	(are) going to believe	

وَقَالَ فِرْعَوْنُ أَتْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٦﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُوسَىٰ الْقُوا مَا أَنْتُمْ مَلْقُوتٌ ﴿٧٧﴾ فَلَمَّا الْقُوا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٧٨﴾ وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٧٩﴾

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." 80. And when the sorcerers came, Mūsā (Moses) said to them: "Cast down what

you want to cast!" 81. Then when they had cast down, Mūsā (Moses) said: "What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of *Al-Mufsidūn* (the evildoers and corrupters). 82. "And Allāh will establish and make apparent the truth by His Words, however much the *Mujrimūn* (criminals, disbelievers, polytheists and sinners) may hate (it)."

وَقَالَ فِرْعَوْنُ	أَتْتُونِي	بِكُلِّ	سَاحِرٍ	عَلِيمٍ	فَلَمَّا
and Pharaoh said	bring to me	every	sorcerer	well-versed	and when
جَاءَ السَّحَرَةُ	قَالَ لَهُمْ	مُوسَى	أَلْقُوا مَا	أَنْتُمْ	تُلْقُونَ
the sorcerers came	said to them	Moses	cast down what	you	(want to) cast
فَلَمَّا أَلْقَوْا	قَالَ مُوسَى	مَا جِئْتُمْ	بِهِ	السَّحَرُ	(is) sorcery
then when they had cast down	Moses said	what you have brought	[it]	the sorcery	
إِنَّ اللَّهَ	سَيَبْطِلُهُ	إِنَّ اللَّهَ	لَا يُصْلِحُ عَمَلَ	الْمُفْسِدِينَ	(of) the evildoers
surely Allah	will make it invalid	verily Allah	(does) not set right (the) work	the evildoers	
وَيُحِقُّ اللَّهُ الْحَقَّ	بِكَلِمَتِهِ	وَلَوْ كَرِهَ	الْمُجْرِمُونَ		
and Allah will establish the truth	by His Words	however the sinners may hate (it)			

فَمَاءٌ مِّنْ لِّمُوسَىٰ إِلَّا ذُرِّيَّتُهُ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٢﴾ وَقَالَ مُوسَىٰ يَقُومُ إِن كُنْتُمْ ءَامِنُونَ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٣﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٤﴾ وَنَحْنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٥﴾

83. But none believed in Mūsā (Moses) except (some) offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest he should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifūn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins). 84. And Mūsā (Moses) said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh's Will)." 85. They said: "In Allāh we put our trust. Our Lord!

Make us not a trial for the folk who are *Zālimūn* (polytheists and wrongdoers) (i.e. do not make them overpower us). 86. ``And save us by Your Mercy from the disbelieving folk.”

فَمَا	ءَامَنَ لِمُوسَىٰ	إِلَّا ذُرِّيَّةٌ	مِّن قَوْمِهِ	عَلَىٰ خَوْفٍ
but none	believed in Moses	except (the) offspring	of his people	(because) of (the) fear
مِّن فِرْعَوْنَ	وَمَلَائِهِمْ	أَن يَفْتِنَهُمْ	وَإِنَّ فِرْعَوْنَ	
of Pharaoh	and their chiefs	lest he should persecute them	and verily Pharaoh	
لَعَالٍ	فِي الْأَرْضِ	وَإِنَّهُ	لَمِنَ الْمُسْرِفِينَ	
(was) an arrogant tyrant	on the earth	and indeed he	(was one) of the transgressors	
وَقَالَ مُوسَىٰ	يَقَوْمُ	إِن كُنتُمْ	ءَامَنُمُ بِاللَّهِ	فَعَلَيْهِ تَوَكَّلُوا
and Moses said	O my people	if you have	believed in Allah	then put your trust in Him
إِن كُنتُمْ مُّسْلِمِينَ	فَقَالُوا	عَلَى اللَّهِ تَوَكَّلْنَا	رَبَّنَا	لَا تَجْعَلْنَا
if you are Muslims	then they said	we put our trust in Allah	our Lord	make us not
فِتْنَةً	لِّلْقَوْمِ	الظَّالِمِينَ	وَنَجِّنَا	بِرَحْمَتِكَ
a trial	for the folk	(who are) wrongdoers	and save us	by Your Mercy
		مِنَ الْقَوْمِ	الْكَافِرِينَ	
		from the folk	disbelieving	

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَ لِقَوْمِكَ مِمَّا مِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَآئِهِ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُ عَنِ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

87. And We revealed to Mūsā (Moses) and his brother (saying): ``Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salāt* (the prayers), and give glad tidings to the believers.” 88. And Mūsā (Moses) said: ``Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this

world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

وَأَوْحَيْنَا	إِلَى مُوسَى	وَأَخِيهِ	أَنْ تَبَوَّءَا	لِقَوْمِكُمَا
and We revealed	to Moses	and his brother	(saying) that provide	for your people
بِمِصْرَ	بُيُوتًا	وَأَجْعَلُوا بُيُوتَكُمْ	قِبْلَةً	
in Egypt	dwellings	and make your dwellings	(as) places for your worship	
وَأَقِمُوا الصَّلَاةَ	وَبَشِّرِ الْمُؤْمِنِينَ	وَقَالَ مُوسَى		
and offer (perfectly) the prayers	and give glad tidings to the believers	and Moses said		
رَبَّنَا	إِنَّكَ	ءَاتَيْتَ فِرْعَوْنَ	وَمَلَأَهُ	زِينَةً
our Lord	indeed You	have bestowed on Pharaoh	and his chiefs	splendour
وَأَمْوَالًا	فِي الْحَيَاةِ	الدُّنْيَا	رَبَّنَا	لِيُضِلُّوا
and wealth	in the life	(of) this world	our Lord	that they may lead (men) astray
عَنْ سَبِيلِكَ	رَبَّنَا	أَطْمَسَ عَلَى أَمْوَالِهِمْ	وَأَشَدَّدَ	عَلَى قُلُوبِهِمْ
from Your path	our Lord	destroy [on] their wealth	and harden	[on] their hearts
	فَلَا يُؤْمِنُوا	حَتَّى يَرَوْا الْعَذَابَ	الْأَلِيمَ	
	so (that) they will not believe	until they see the torment	painful	

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَوَّزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ، بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَاَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَاَمَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

89. Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allāh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allāh, and also to believe in the reward of Allāh: Paradise)." 90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be

worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allāh's Will)."

قَالَ				قَدْ أُجِيبَتْ دَعْوَتُكُمَا			
He (Allah) said				verily the invocation of you both is accepted			
فَاسْتَقِيمَا				وَلَا تَتَّبِعَانِ سَبِيلَ			
so you both keep to the Straight Way				(of) those who know not and follow not (the) path			
وَجَوَزْنَا				بَنِي إِسْرَءِيلَ			
and We took across				(the) Children (of) Israel			
فِرْعَوْنَ				وَجُنُودَهُ			
Pharaoh				and his hosts			
أَلْغَرِقُ				قَالَ			
drowning				he said			
عَامَنْتُ بِهِ				بَنُو إِسْرَءِيلَ			
in Whom believed				(the) Children (of) Israel			
وَأَنَا				وَعَدَوُا			
and I am				and enmity			
إِلَّا الَّذِي				حَتَّى إِذَا			
but He (Allah)				till when			
أَدْرَكَهُ				وَعَدَوُا			
overtook him				and enmity			
أَمَنْتُ				بَغْيًا			
I believe				(in) oppression			
لَا إِلَهَ				وَعَدَوُا			
(there is) no god				and enmity			
إِلَّا الَّذِي				وَعَدَوُا			
but He (Allah)				and enmity			

ءَاَلَكُنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَأَلْيَوْمَ نُنَجِّيكَ بِيَدِنَا لَتَكُونَ
لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَفْلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ
مُبَوَّأً صَدَقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ
الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidūn* (evildoers and the corrupters). 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shām-Syria and Misr-Egypt), and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord (Allāh) will judge between them on the Day of Resurrection in that in which they used to differ.

وَكُنْتَ	وَقَدْ عَصَيْتَ قَبْلُ	ءَالْتَنَنْ
and you were	while verily you refused to believe before	now (you believe)?
بِبَدَنِكَ	نُنَجِّيكَ	فَالْيَوْمَ
with your (dead) body (out from the sea)	We shall deliver you	so this day
وَأِنَّ كَثِيرًا	ءَايَةً	خَلْفَكَ
and verily many	a sign	(come) after you
لِتَكُونَ	لِمَنْ	لِتَكُونَ
that you may be	to (those) who	that you may be
مِنَ النَّاسِ	عَنْ ءَايَاتِنَا	لَعِيفُلُونَ
among mankind	of Our Signs	(are) surely heedless
إِسْرَءِيلَ	مُبَوَّأً	صَدَقَ
(of) Israel	(in) a dwelling place	honourable
فَمَا اخْتَلَفُوا	حَتَّى جَاءَهُمْ	الْعِلْمُ
and they differed not	until came to them	the knowledge
يَقْضَى بَيْنَهُمْ	يَوْمَ	الْقِيَمَةِ
will judge between them	(on the) Day	(of) Resurrection
فِيهِ يَخْتَلِفُونَ	فِيمَا كَانُوا	فِيهِ يَخْتَلِفُونَ
differ in which	in that they used to	(of) Resurrection

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ
فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

94. So, if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurāt (Torah) and the Injil (Gospel)], then ask those who are reading the Book [the Taurāt (Torah) and the Injil (Gospel)] before you. Verily, the truth has come to you from your Lord. So, be not of those who doubt (it). 95. And be not one of those who deny the *Ayāt* (proofs, evidences, verses, signs, lessons, revelations, etc.) of Allāh, for then you shall be one of the losers. 96. Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

فَإِنْ كُنْتَ	فِي شَكٍّ	مِمَّا	أَنْزَلْنَا إِلَيْكَ	فَسْأَلِ
so if you are	in doubt	concerning that which	We have revealed unto you	then ask

الَّذِينَ يَقْرَأُونَ	الْكِتَابَ	مِنْ قَبْلِكَ	لَقَدْ جَاءَكَ	الْحَقُّ
those who are reading	the Book	before you	verily has come to you	the truth
مِنْ رَبِّكَ	فَلَا تَكُونَنَّ	مِنَ الْمُتَمَرِّينَ ﴿١٦﴾	وَلَا تَكُونَنَّ	مِنَ الَّذِينَ كَذَبُوا
from your Lord	so be not	of those who doubt (it)	and be not	(one) of those who deny
بِآيَاتِ اللَّهِ	فَتَكُونُ	مِنَ الْخَاسِرِينَ ﴿١٧﴾	إِنَّ الَّذِينَ	
(the) Signs (of) Allah	then you shall be	(one) of the losers	truly those	
حَقَّتْ عَلَيْهِمْ	كَلِمَتُ	رَبِّكَ	لَا يُؤْمِنُونَ ﴿١٨﴾	
against whom has been justified	(the) Word (Wrath)	(of) your Lord	will not believe	

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿١٧﴾ فَلَوْلَا كَانَتْ قَرِيَةً ءَامَنَتْ فَنَفَعَهَا
 إِيمَانُهَا إِلَّا قَوْمَ يُوسُفَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ
 إِلَىٰ حِينٍ ﴿١٨﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ
 يَكُونُوا مُؤْمِنِينَ ﴿١٩﴾

97. Even if every sign should come to them, until they see the painful torment.
 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none)–except the people of Yūnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.

وَلَوْ جَاءَتْهُمْ	كُلُّ آيَةٍ	حَتَّى يَرَوْا الْعَذَابَ	الْأَلِيمَ ﴿١٧﴾	فَلَوْلَا
even if should come to them	every sign	until they see the torment	painful	so why not
كَانَتْ	قَرِيَةً ءَامَنَتْ	فَنَفَعَهَا	إِيمَانُهَا	إِلَّا قَوْمَ يُوسُفَ
was	any town that believed	and benefited it	its Faith	(of) Jonah except (the) people
لَمَّا ءَامَنُوا	كَشَفْنَا عَنْهُمْ	عَذَابَ	الْخِزْيِ	فِي الْحَيَاةِ
when they believed	We removed from them	(the) torment	(of) disgrace	in the life

وَلَوْ شَاءَ رَبُّكَ	إِلَىٰ حِينٍ	وَمَتَّعْنَاهُمْ	الدُّنْيَا
and if your Lord had willed	for a while	and permitted them to enjoy	(of) the world
كُلُّهُمْ جَمِيعًا	فِي الْأَرْضِ	مَنْ	لَّأَمَنَ
together	all of them (are)	on the earth	(those) who surely would have believed
حَتَّىٰ يَكُونُوا مُؤْمِنِينَ	تُكْرِهُ النَّاسَ	أَفَأَنْتَ	
until they become believers	compel mankind	(will) you (O Mohammad) then?	

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

100. It is not for any person to believe, except by the Leave of Allāh, and He will put the wrath on those who are heedless. 101. Say: "Behold all that is in the heavens and the earth," but neither *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. 102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (also) with you among those who wait."

وَمَا كَانَتْ	لِنَفْسٍ	أَنْ تُؤْمِنَ	إِلَّا	بِإِذْنِ اللَّهِ
and it is not	for any person	to believe	except	by (the) Leave (of) Allah
وَيَجْعَلُ الرَّجْسَ	عَلَى الَّذِينَ	لَا يَعْقِلُونَ	قُلْ	أَنْظِرُوا مَاذَا
and He will put the wrath	on those who	understand not	say	see what
فِي السَّمَوَاتِ	وَالْأَرْضِ	وَمَا تُغْنِي الْآيَاتُ	وَالنَّذْرُ	
(is) in the heavens	and the earth	but benefit not the signs	and the warners	
عَنْ قَوْمٍ	لَا يُؤْمِنُونَ	فَهَلْ يَنْظُرُونَ	إِلَّا مِثْلَ	
to a people	who believe not	then (do) they wait (for anything)?	save like	

أَيَّامٍ	الَّذِينَ خَلَوْا	مِنْ قَبْلِهِمْ	قُلْ	فَانْظِرُوا
(the) days	(of) those who passed away	before them	say	so wait
إِنِّي	مَعَكُمْ	مِنَ الْمُنتَظِرِينَ		
indeed I am (too)	with you	among those who wait		

ثُمَّ نَجِّى رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ﴿١٠٣﴾ قُلْ يَأَيُّهَا النَّاسُ
 إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي
 يَتَوَفَّكُم وَأُمِرْتُ أَن أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَن أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ
 مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die, and I am commanded to be one of the believers. 105. "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanīf* (Islamic Monotheism, i.e. to worship none but Allāh Alone), and never be one of the *Mushrikūn* (those who ascribe partners to Allāh, polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who worship others along with Allāh).

ثُمَّ نَجِّى رُسُلَنَا	وَالَّذِينَ ءَامَنُوا	كَذَلِكَ	حَقًّا		
then We save Our Messengers	and those who believe	thus	(it is) incumbent		
عَلَيْنَا	نُنَجِّ الْمُؤْمِنِينَ ﴿١٠٣﴾	قُلْ	يَأَيُّهَا النَّاسُ	إِن كُنتُمْ	
upon Us	to save the believers	say (O Muhammad)	o mankind	if you are	
فِي شَكٍّ	مِّن دِينِي	فَلَا أَعْبُدُ	الَّذِينَ تَعْبُدُونَ		
in doubt	as to my religion (Islam)	then I will not worship	those whom you worship		
مِن دُونِ اللَّهِ	وَلَكِن أَعْبُدُ اللَّهَ	الَّذِي	يَتَوَفَّكُم	وَأُمِرْتُ	
besides Allah	[and] but I worship Allah	Who	causes you to die	and I am commanded	
أَن أَكُونَ	مِنَ الْمُؤْمِنِينَ ﴿١٠٥﴾	وَأَن أَقِمَّ وَجْهَكَ			
to be	(one) of the believers	and that direct (entirely) your face (O Muhammad)			

لِلدِّينِ	حَنِيفًا	وَلَا تَكُونَنَّ	مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾
towards the religion	upright	and never be	(one) of the polytheists

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴿١٠٦﴾ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

106. "And invoke not besides Allāh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zālimūn* (polytheists and wrongdoers)." 107. And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

وَلَا تَدْعُ	مِنْ دُونِ اللَّهِ	مَا	لَا يَنْفَعُكَ	وَلَا يَضُرُّكَ	فَإِنْ فَعَلْتَ
and invoke not	besides Allah	what	will neither profit you	nor harm you	but if you did (so)
فَإِنَّكَ	إِذَا	مِنَ الظَّالِمِينَ ﴿١٠٦﴾	وَإِنْ يَمَسُّكَ اللَّهُ	بِضُرٍّ	
so verily you	then (will be)	of the wrongdoers	and if Allah touches you	with harm	
فَلَا كَاشِفَ	لَهُ	إِلَّا هُوَ	وَإِنْ يُرِدْكَ		
then (there is) none who (can) remove	it	but He	and if He intends for you		
بِخَيْرٍ	فَلَا رَادَّ	لِفَضْلِهِ	يُصِيبُ بِهِ		
any good	then (there is) none who (can) repel	His Favour	He causes it to reach		
مَنْ يَشَاءُ	مِنْ عِبَادِهِ	وَهُوَ الْغَفُورُ	الرَّحِيمُ ﴿١٠٧﴾		
whomsoever He wills	of His slaves	and He (is) the Oft-Forgiving	the Most Merciful		

قُلْ يٰٓأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصِرْ حَتَّىٰ يَخُذَكَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

108. Say: "O you mankind! Now truth (i.e. the Qur'ān and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his ownself; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakil* (disposer of affairs to oblige you for guidance)." 109. And (O Muhammad ﷺ), follow the Revelation sent to you, and be patient till Allāh gives judgement. And He is the Best of judges.

قُلْ	يَا أَيُّهَا	النَّاسُ	قَدْ جَاءَكُمْ	الْحَقُّ	مِنْ رَبِّكُمْ
say	0	mankind	verily has come to you	the truth	from your Lord
فَمَنْ أَهْتَدَى		فَإِنَّمَا	يَهْتَدِ لِنَفْسِهِ		
so whosoever receives guidance		then only	he is guided for (the good of) his ownself		
وَمَنْ ضَلَّ		فَإِنَّمَا	يَضِلُّ عَلَيْهَا		
and whosoever goes astray		then only	he strays to his own loss		
عَلَيْكُمْ		بِوَكِيلٍ	وَاتَّبِعْ	مَا يُوحَىٰ	إِلَيْكَ
(set) over you		(as) a disposer of affairs	and follow	what is revealed	unto you
وَأَصْبِرْ		حَتَّىٰ يَحْكُمَ اللَّهُ	وَهُوَ	خَيْرٌ	الْحَكِيمِينَ
and be patient		till Allah gives judgement	and He	(is the) Best	(of) judges